5: Jochelson A-5 (1910-11) 1928 Kamchadal

342 the Siberian tribes, for instance the Yakut and Buryat, have the entrance of their dwellings faced to the east, where the sun rises. The sun is regarded as a benevo-
828 lent deity and it is advisable to have the door facing the sun in order to get its benefits. The back of the dwelling is turned to the west, the abode of evil spirits. The entrance of tents of nomadic peoples (Chukchee, Koryak, Tungus, Yukaghir and others) faces the east for the same reason. On the other hand the door of dwellings of maritime peoples faces the sea in order to give free access to sea-mammals, as though they were visitors. For the same reason the entrance of summer tents of Siberian fishers faces the river. According to Professor Petri the dwellings of the neolithic people of the Baikal region, the remnants of which he discovered, had entrances facing the south, the side of the sun's highest standing. Thus we can comprehend why the channel passage of the old Kamchadal dwelling faced, in some cases, the sea, in others the lake or a river in accordance with food, which one or another water basin supplied.

342 The shape of the pits was mostly oblong rectangular. On the Kuril Lake the pits were more or less quadrangular. The northern pits on the Kavran and Kulki Rivers were almost circular in form, thus nearing the shape of underground dwellings of the Koryak. The channel-passage is fitted in some cases to the middle of the oblong side of the pit and in others to the middle of the transverse side.

The largest pit, 34 by 30 feet, was excavated on the Nalacheva Cape and the smallest, 16 by 15 feet, on the Nalacheva Lake. The length of the channel passage ranges between 7 and 16 feet. With few exceptions, the channel-passage is longer, the larger the pit.

161 As the present remains of the pits of the former pit-dwellings are undoubtedly
● 592 smaller than the former dwellings themselves, on account of earth and sand deposited by winds and accumulated mold from decayed grass, we may draw the
361 conclusion that the ancient Kamchadal population was rather numerous and Kamchatka was densely inhabited. The pits are very near each other, and the shores of the Nalacheva Lake, as well as other places in Kamchatka, are covered with them. According to Krasheninnikoff, each pit-dwelling sheltered several related families. Often several pit-dwellings were located in one place, forming a village surrounded by earthen walls and trenches.

342 The Kamchadal pit-dwellings were used only during the winter. In the summer the Kamchadal lived in huts on piles several meters high. They were ascended by means of notched logs which could be drawn up to the platform of the huts. At present these elevated huts serve as storehouses. In some places, however, they are still used as summer dwellings (see Plate 4, B).[1]

In the pit excavated on the Osernaya River near the Kuril Lake, no traces of wooden posts were discovered. This may be regarded as a witness of the great age of the pit—the posts having decayed to such a degree that no trace of them is left.

[1] The summer pile-dwelling is also in use among the Gilyak but its posts are not as high as those of the Kamchadal pile-dwelling. The pile-dwelling, as an adoption from Siberia, is also reported from some places in Alaska (see H. P. Steensby, *An Anthropo-geographical Study of the Eskimo Culture*, p. 185). The storehouse on posts is known everywhere in Siberia, as well as in North America.

1. [Plate 4, A (not B) is a photograph of an elevated hut -- Analyst]

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

Village, 18th-century engraving.

At the time of the first Russian acquaintance with Kamchatka the Itel'mens maintained a primitive-commmunal order. "Until its subjection to Russian rule," wrote Krasheninnikov, "this wild people lived in a state of complete freedom; it had no masters, was subjected to no laws, and paid tribute to no one. Old and courageous people had superior position in every ostroshka, but this meant only that their advice was hearkened to. Generally, there was equality among them, no one could issue commands to anyone else, and no one had the right to mete out punishment on his own to anyone." Every village was inhabited by members of one clan. The semidugout housed several related families; the number of its inhabitants sometimes was as high as 100. They were bound by collective production and consumption. The custom of vendetta prevailed.

The woman held a high position in family and social life. Many features of matriarchy persisted in the Itel'men social system. These included the husband's moving into the wife's home, or at least temporary residence in the father-in-law's house; marriage by working for the bride, which involved the groom's moving to her home and performing various tasks. But the matriarchal organization was already in a state of disintegration in the beginning of the 18th century. Constant wars among individual clans and with neighboring peoples, waged for the sake of seizing women and captives, who were partially turned into slaves, intensified this process. The arrival of Russians in Kamchatka led to rapid changes in the economy and life of the Itel'mens.

The religious notions of the Itel'mens, according to 18th-century explorers, and primarily Krasheninnikov, had many elements in common with the beliefs of the Koryaks and Chukchi. These included the idea of the raven-creator, rituals and celebrations connected with the annual economic cycle, whale, bear and other ceremonials, consisting of "treating" and "giving gifts" to the animals killed in the hunt. The most important of these was the fall festival, ending in "purification"—passing through hoops of birch twigs. The Itel'mens believed in evil mountain and forest